

A
LETTER of ADVICE
TO A 2,
YOUNG GENTLEMAN
AT THE
UNIVERSITY.

To which are subjoined,
DIRECTIONS
FOR
YOUNG STUDENTS.

LONDON, Printed in the Year 1701.

Reprinted

M.DCC,LI,

TO THE READER.

THE following Letter and Directions are extracted from a small Treatise Of Education, first printed in 12^{mo} 1701. The Author appears to have been bred in the University of Cambridge, but has prefixed only the initial Letters of his Name. — The Publisher, in furtherance of the Author's useful Design, thinks proper to recommend a set of excellent prudential Maxims; most of which it no less concerns the Student, than it doth the Apprentice, to observe: They are contained in a Pamphlet, intitled, A Present for an Apprentice, &c.

One extract more, however, he cannot help adding from the Treatise on Education; viz.

“If any take occasion to calumniate the *Discipline* of the Universities, because some have there miscarried: I would intreat such to consider, how places for Education could be better constituted: Where each young Scholar is placed under the care of a *Tutor*; whose work is to inspect his Pupil's Manners, as well as to instruct him in Learning: That each College hath its *Deans*, besides the *Head* of the College, whose work extends to the whole House; that where Tutors are remiss, or unable to see the failures of such as are under them, these may redress them: That the University hath its *Proctors*, whose Province extends throughout the whole University, to observe and punish the misdemeanors committed abroad. Let such name any place, where there is a multitude of Youth, an Age prone to Vice and Folly, where there are not the like miscarriages as in the Universities. And whether it would be just in any to tax a private Family, or the Master of it, only because one of his Sons or Servants was extravagant? And much more whether it be not unreasonable in any Parent to blame the Universities for his Sons Immoralities, when they carried them from home with them? Such (as *Quintilian* speaks) *soluti et fluentes non accipiunt e Scholis mala ista, sed in Scholas afferunt*: though 'tis probable they become more exorbitant, when they meet with Companions like themselves, that will still further influence and corrupt them by their lewd Examples.” —



A

LETTER of ADVICE, &c.

SIR,

THE best way I have to express the sense of my obligations to your Family, is, to endeavour Your welfare, on whom all of us, who desire its prosperity, have our eyes and hopes fixed; desiring that as you are the Heir thereof, so you may become an ornament to it, and uphold its former reputation. Now, Sir, next to my daily Prayers to Almighty God for the obtaining hereof, I know not how I can any way contribute hereunto, but by giving you some Advice how you may improve your Youth to the best advantage, whereby your future Age may be spent to your own satisfaction and the good of others, and hereby to God's glory.

First, I entreat you often to consider what you are, as a *Man*, a *Christian*, and a *Gentleman*; and do not imagine that the Privileges of this latter, your Estate and Honour, can cancel the obligations which lie on you from the two former; but that on the contrary, they lay new engagements on you, to become virtuous and useful. Do not think (as it may be you may be tempted to do) that you are born only to eat and drink, and enjoy sensual pleasures, and thence will deny your self nothing that may gratify your inclinations. This is to become a slave to your lusts, and a companion for Brutes. But consider (1.) that you are a *Man*, you have an *immortal soul* that must
A live

live for ever in eternal happiness or misery, according to your demeanor in this world: And that you have a *rational Soul*, fitted for the service and contemplation of your maker, and of his works; — that its truest pleasure consists in such noble employments; — and that it is degraded, polluted and equalized with Beasts, when pressed to *serve divers lusts* and sinful pleasures. And, (2.) as you are a *Christian*, you profess your self a servant of God, and a disciple of Christ; and that you have in your Baptism vowed allegiance to your great Sovereign, and profess'd an irreconcilable enmity to the Devil, and the corrupt lusts of your flesh, and ought (as you will not be false to that solemn vow you have made, nor lose the recompence of reward which Christ hath prepared for his faithful servants) *to walk worthy of the vocation wherewith you are called*: And that if you act otherwise, all your wealth and greatness will not purchase you the favour of almighty God, nor be able to bribe the great Judge when you shall appear before him to make your great account. Nay, (3.) consider, that your Estate and Honour are so far from excusing you, that they lay the greatest obligations on you to serve God, both in point of Gratitude, that you, considering these *mercies of God*, *may present your soul and body as a living holy sacrifice, most acceptable to him*; and in point of Duty, that you may faithfully discharge the Stewardship and Trust committed to you. For your wealth and reputation, which give you great opportunities of doing good, are so many talents committed to your management, of which your great Lord and Master will one day require an account. Concerning which read Sir *Mat. Hale's Great Audit.*

Audit. Contempl. Part 1. You will have greater opportunities of doing good than men of a lower rank enjoy, by encouraging religion and virtue among your Neighbours; Your Sobriety, Justice, Charity and Piety shall highly influence them, and engage them to imitate so excellent a pattern. When such as are Great are eminently Good, they become *the light of the world*; their light so shines before men, that others beholding their good works, from the beauty and worth they see in them, are ambitious to imitate them, and thereby glorify our Father which is in heaven. For when they shall see you *Temperate*, tho' swimming in the midst of great varieties; *Just and Upright*, tho' armed with Power to oppress and grind; *Charitable and Helpful* to your Inferiours, not despising them by reason of your Estate and Quality, that have placed you above them, but, as the Heavenly Bodies to the Earth communicate comfortable influences, relieving, helping, advising and comforting them: lastly, when they shall see you *religious and serious* in God's worship, valuing his favour above all the world, notwithstanding the scoffs of unreasonable (tho' in their own thoughts witty) men, who deride whatever is sacred: You, shall excite and encourage others to be good, by the worth and excellency of a holy life, as it appears in your actions. Further, you will gain more reputation and honour among men by being good and useful, which are the true accomplishments of a Gentleman, than by all the splendor of your Parentage, and that lustre which descends on you from your Progenitors. We ought, indeed, Sir, to honour you as the chief of an antient and noble Family: Yet, Sir, do not deceive yourself, as

if these things alone, tho' accompanied with an ample inheritance, will secure a true esteem of you with wise men; if you are not endued with those noble qualities which render'd your Ancestors conspicuous and venerable. That which advanced the esteem of your Forefathers, was their *Piety*; by which I understand not a zeal for any Party, but a Christian conversation, a strictness in religious duties, a sober temperate behaviour, a readiness to do acts of charity and beneficence, as there was occasion, as well as of justice; a faithful discharge of publick Trusts and Offices committed to them, and a conscientious avoiding those sinful practices, which either the temptations of a plentiful estate, or the examples of a corrupt or Atheistical age induced others to wallow in. Now, Sir, by your diligent care to imitate whatever of this kind was praise-worthy in any of them; you shall not only preserve, but advance the honour of your Family. To all which I might add, that Virtue is the chief promoter of Honour, in that even bad men cannot but *reverence* such as be good, tho' they cannot entirely *love* them; and if they accuse them, it is not for their virtues, but by maliciously suggesting, that they are not in truth masters of those worthy qualities which they pretend to.

To all this I add, that a holy upright conversation is accompanied with the truest *Contentment* and satisfaction, which neither wealth nor the applause of men will afford you: By which I mean, not only that inward *joy*, which proceeds from the sense of God's favour and the hopes of future happiness, towards which Christians chiefly aspire; but also that *pleasure* which results to a man from the improvement

ment of his own soul, from the gradual advances he makes towards its primitive accomplishments (tho' to be perfected in another life,)—from the knowledge of excellent things which he daily acquires, — and from that good he doth to Others, either private persons or the community; according to that of the noble, and withal, pious Mr. *Herbert* in his *Church Porch* (a Poem containing excellent Directions how a Gentleman should frame his conversation)

—— *All worldly joys go less
To the one joy of doing kindnesses.*

7 Secondly, Knowledge of worthy and excellent things will still add lustre to your reputation, afford singular contentment and satisfaction to your self, ennoble your Soul and enrich your Understanding, and fit you to do good both in a private and publick capacity: Consequently it will be your interest so to improve the time of your *Youth* in a diligent pursuit of such useful Learning, that you may acquire those great advantages of being honoured by (at least) wise and good Men, becoming beneficial to your Country, and living with satisfaction to your self. Let not any difficulty or pains discourage you in your Studies and undertakings: Considering that they'll easily be conquered by assiduous diligence; — that hereby you will acquire an habit of constancy, which will be of great use to you in your time of action; — that the fruits of your labours when employed on useful subjects, will much more recompence the toil, than the Garlands did the *Olympic* or *Isthmian* Victors, or the short Triumphs did the *Roman* Generals after their dear bought Conquests; — and lastly, that when you have made some entry, the remainder will be nothing

nothing but delight; the fair prospect on the top of the hill making amends for the difficulty in the ascent. Particularly take heed of spending your time in the University in idleness and vanity; but be careful to improve those opportunities of accomplishing yourself, which you will there enjoy; among others, the converse with the Fellows of the College, whom your Station will make your Associates; by discourse with whom in those parts of Learning you prosecute (I mean with such who are both Learned and Communicative, as usually there are many such,) you may render your Studies more successful. Harken not to those worst of enemies who insinuate, that there is no need for such as You to *study*; and that this is proper only for them, who must get a livelihood by their Learning. These men have mean thoughts of a noble flight and advance in Learning, as if its aim was a quarry on so mean a prey as Riches: Or else, because you are blessed with an ample Estate, they envy the enriching your Mind with excellent knowledge, as too great an addition to your felicity.

Now, Sir, that you may persist with constancy in your enquiries after knowledge, and may seek after such as may be most beneficial; propound to yourself great and worthy Ends in your undertakings, which will be as a Pole-star, by which you may steer, and with their direction afford you a cheering influence. Now these must respect your self, or others; and both terminate in God's glory: And all these may be attained at the same time, and by the same steps; because That knowledge, which will delight and accomplish your own mind, may be made beneficial to others, and in both respects tend to the honour of God.

1. Design

1. Design your own Accomplishment, and therewith the truest Pleasure: For Knowledge is accompanied with the most refined Pleasure; and the more excellent the things we know are, and our knowledge the perfecter, the greater will be our delight and complacency. Now seeing the objects of knowledge are so manifold that no Man can hope to attain an insight into every thing: And in this variety it fares with mens Minds as with their Palates; some relish one thing, some another: We should chiefly study those things that we find our selves most fitted for, and delighted in, if withal they will be useful to us. Some delight in deep speculations, and in the abstrusest knowledge, such as the *Mathematics*, which withal are made highly subservient to the good of mankind. But ordinarily Gentlemen are pleased with less abstruse and toilsome, and more polite parts of Learning; such as are acquired with less difficulty, more immediately strike the fancy, and render their Conversation more taking with others. Such is *Poetry*, especially *Heroic* and *Dramatic*. And indeed this latter, I mean the *Tragic*, may at the same time teach us while it delights us. But the properest study for a Gentleman is *History*;—either that of *Nature*, which considers the works of *Creation*, and therein the Wisdom and Goodness of God, which appear in their Multiplicity, Variety, Beauty, Usefulness and Subservience to each other; In which pleasing Contemplation we find not only matter for our Adoration of the Great Creator, but also several things useful to Mankind:—Or else that of *Providence*, delivered in Narrations both *Sacred* and *Civil*, Histories of *Nations*, and the *Lives* of particular Men; in which much of God's Justice

Justice and Mercy is seen, and many excellent documents of true Wisdom are easiliest learned. If your *genius* prompt you to this study, first read some *general* History, either that of Sir *Walter Rawleigh* (omitting at first the Controversial discourses in the 2 first Books) or Dr. *Howel*, or some other: And next to the *Sacred History* contained in the *Holy Scriptures*, read the Affairs of the *Grecians* and *Romans*, that you may best understand their other Writings. And seeing the best of the Ancient *Latins* are *Cicero* and those that lived near his time, get yourself well acquainted with the great transactions of that age, and that immediately preceding it, by reading his Life; as also those of *Scipio*, *Hannibal*, *Æmilius Paulus*, those of *Marius*, *Sylla*, *Lucullus*, *Sertorius*, *Pompey*, *Cæsar*, *Crassus*, *Cato Uticen*. *Brutus* and *M. Antonius* written by *Plutarch*. The following part of the *Roman* History under the Emperors will be found in *Tacitus*, *Dio*, *Suetonius*, *Herodian*, the *Augustæ Historiæ Scriptores*, *Ammianus*, and others. But it will be very needful to observe the great change that followed in the declining and ruin of that Empire, made by the *Goths*, *Vandals*, *Saxons*, *Franks*, *Hunns*, and others, which gave beginnings to these Western Kingdoms, which with some alterations continue to this day. Among these the history of our own nation chiefly pleads for your enquiry into it; and among other reasons, that you may know on what occasion our Laws were enacted. I wish I could here recommend any one who had written this well. What *Daniel* did (tho' too short) is the best of those general Collections, I know of; and since the writing of the former, Dr. *Brady's*.

But

But in respect to some parts thereof, *Henry the VIIth's* life is excellently written by the Lord *Verulam*. Read also *Henry the VIIIth's* by the Lord *Herbert*; *Queen Elizabeth's* by Mr. *Cambden*; the *History of the Reformation*, by Doctor *Heylin*, and Doctor *Burnet*; Sir *William Dugdale's Short view*, with some others. Besides these, Journals of Parliaments, Letters of Secretaries of State, State Tryals, such Collections as that of Mr. *Rushworth*, or any one else (as Dr. *Nalson's*) that hath or shall publish what He hath omitted, will deserve your reading, when Years, Action and Observation, shall ripen your judgement, and whet you to a serious perusal of them.

Of all Histories those generally are to be most valued who write the Occurrences of their own Time, as *Thucydides*, *Xenophon* and *Polybius* among the *Greeks*; and *Cæsar*, who excellently recorded his own Actions, among the *Romans*; and *Josephus* of the Destruction of the *Jews*. Such are the later Historians, *Comines*, *Guicciardine*, *Sleidan*, *Thuanus*, *Davila*.

But of all Histories, the Lives of Eminent Persons will afford you the greatest advantage; as the Lord *Verulam* rightly observes (*Advancement of Learning*, B. 2. chap. 7.) Chronicles seem to excell for Celebrity and Name, Lives for Profit and Examples. Afterwards he adds; Lives, if they be well written with diligence and judgement (for we do not speak of Elogies, and such slight Commemorations) although they propound unto themselves some particular Person, in whom Actions, as well common as solemn, small as great, private as publick, have a composition and commixture; yet certainly they exhibit more lively and faithful narrations of matters, and which you may more safely and successfully trans-

fer into Example. On this reason collect whatever Lives (you can hear of) of Worthy Men, that are well written. Such as the Life of *Peiresk*, written by *Gassendus*, as also that of *Tycho Brabe*: The Lives of Sir *Henry Wotton*, Dr. *Donne*, Mr. *Hooker*, Mr. *Herbert*, and Bishop *Sander son*, written by *Isaac Walton*: The Earl of *Rocheſter's* and Bishop *Bedell's*, by Dr. *Burnett*.

Before you read History, get an insight into Geography, eſpecially the knowledge of thoſe Countries which have been the ſcenes of ſuch Actions which Histories have tranſmitted to us. And when you read the History of any particular country, acquaint your ſelf with the chief Cities, Rivers and Mountains thereof, having the Maps before you. This will render the hiſtory more delightful, and beſt fix it in your Memory.

2. Another end which I would have you propound to your ſelf, is, to do all the Good you can to others. And this, firſt, in a private capacity to your own Family, Tenants and Neighbours. I omit here to ſpeak of thoſe things which may direct you in preferring and imploying your Eſtate, by which you'll have the greater ability for works of charity and beneficence. Being learned in the *Law*, will enable you to adviſe your Neighbours and Tenants in their concerns, and hereby to prevent many inconveniencies and ſtreights, into which, through ignorance they frequently plunge themſelves; and, to preſerve peace among them, by determining their differences without Law-ſuits, to their own and others quiet. Gentlemen by their knowledge, joined with a peaceable temper, and a firm reſolution to diſcountenance needleſs contentions,

tentions, have great opportunities of being Peacemakers, from which a blessing redounds to their Neighbours and themselves. If your *genius* inclines you to *Physick*, you may do great good in advising such who cannot be at the charge of a Physician; especially in studying the nature and cure of *Fevers*, and other acute distempers, which most ordinarily befall laborious people, and can worst admit of delay. This art makes that part of the Naturalist's work, which is employed in dissection of Bodies, and enquiry into Plants and Minerals, most valued, because in this respect most useful.

There's another thing that, because 'tis now managed by rude hands, seems less proper for a Gentleman's thoughts, tho' indeed few things better deserve his consideration; whether we consider its antiquity, dignity, innocence, the greatness of the Persons, that have followed it, its necessary usefulness to mankind, and its utility to a man's self; and this is *Agriculture*, or improvement of ground by tillage, pasturage, gardening, &c. All which excellencies are so well proved by the ingenious Mr. *Cowley* (*Discourse 4.*) to belong to it, that I shall only add here, that if you by reading, observation and experience attain skill herein; you shall by this most honest method not only improve your Estate, but enrich your Tenants, when by your instruction and example they are directed and encouraged to make the like improvements. To this end 'twill be useful to read the Ancients, *viz.* *Columella*, *Varro* and *Festus*, who have written on this subject, but chiefly late writers, as *Hartlib*, *Blythe*, &c. besides discourses of Gardening, and whatever you can meet with of this kind written

by judicious Persons. — It will be singularly beneficial to you in Vacation-time, to travel over most parts of this Kingdom, (as at other times near the Universities,) having a prudent *Guide* to help you in your Observations; to take notice of monuments of Antiquity, *British, Roman, and Saxon*, such as *Stonebenge, Devil's Arrows at Borrough-briggs*, the remains of some ancient *Camps, &c.* which are referr'd to in *Mr. Camden's Britannia*; Also the places that have been *scenes* of memorable Actions, where Battels have been fought, Kings slain, and the like; the remarkable things of nature, which our island is famous for, such as the *Wonders* of the *Peak*, but chiefly the *Minerals, Metals* or *Plants* any places are famous for, the commodities of the Soil; as withal, curious *Structures* and pieces of excellent Architecture; useful *Engines* for draining or the like ends; *Mills* for making or perfecting *Iron, Lead, Tin, &c.* Rare *Manufactures*; and, in a word, any thing whether *Natural* or *Artificial*, that may tend to advance Trade, or be otherwise useful, especially to the Publick. So likewise to view places of strength, *Harbours* for ships, and whatsoever is observable concerning them. I'll not add any thing of your going aboard the *Royal Navy*, your learning the arts of *Navigation* and *Sea-fight*, (if inclined hereto,) as being fitter for the next stage of your life. Of these things the advantages are great, both to persons themselves, and the Commonwealth. Hereby their inclinations may be known, their fitness for this or that particular Office or Employment, wherein they may be serviceable to the Nation: Hereby likewise young Gentlemen will become publick spirited, and put upon studying what may be

advantageous to this Kingdom, and to the promoting its Trade and Wealth. Further, 'tis an undervaluing of our Country, as if nothing was in it worthy of observation, and exposes young Gentlemen to the scorn of Foreigners who know otherwise; when they giddily hasten to visit other Countries, before they are acquainted with what is observable in their own. Besides, they are less fit to travel and make observation in *foreign* Nations, who have not first done it in their *Native* country. — But in all your Travels in *England* or elsewhere, take special notice of the chief pieces of Husbandry in each Country, in respect to their Improvement of barren grounds; bettering what is out of heart; draining bogs; destroying noxious weeds; sowing some grain or seeds that are advantageous in themselves, or at least, to the improving the land on which they grew: Also their Gardens and Orchards; the facilitating of Carriages and Ploughs; and many other things, which deserve to be taken notice of, tho' to Many they appear trivial. *Kent*, and other parts near *London*, usually afford the choicest matter for your consideration in these things, tho' in most Counties something will occur worth your noting.

3. Propound to your self a readiness to do good in a more Publick capacity, when called to it. In some cases you ought not, in point of duty to your Prince and Country, to decline acting as a Minister of State; yet never aspire after such Offices, in that a privater life hath more quiet, and less envy and danger accompanying it, and affords many opportunities of doing good to others; the having of which is certainly the chiefest reason why wise and good men desire great Employments. But, Sir, endeavour to be fitted

fitted to serve your King and Country in Parliament, and as a Justice of Peace, as your Ancestors have done. To these ends such Books which tend to inform you what are the Laws and Constitutions of this Kingdom, besides Histories and Journals before mentioned, call for your perusal.

But in order to your more profitable reading books of that nature, if in your Youth you studied such Authors that consider the nature of *Laws* in general, of the Law of *Nature* and *Nations*, and somewhat of the *Civil* or *Roman* Law, your studies of that kind would become more exact and more delightful.

4. Let the Honour of Almighty God be your chief end, to which even all the foregoing ends should be made subordinate. Account Religious acts as the highest and noblest that Mankind is capable of; and the Holy Scriptures, the repositories of the chiefest wisdom and learning. After you have acquainted your self with the chief principles of the Christian Faith, and the main Duties of your Christian practice; (1.) Read some of those excellent Apologies that have been written by the Ancient Fathers for the Christian Religion, or such as were written of late; either *Grotius* of the truth of Christian Religion, or such as have been published in our own language, as *Dr. Stillingfleet's Origines Sacrae*, &c. that you may not be tempted by the irreligion of this Age, to doubt of the existence of God, and immortality of the Soul, which are the chief foundations of All Religion; or of the truth of the Holy Scriptures, which are the foundation of the Christian Religion. Tho', Sir, let me withal beg of you, that together with your firm persuasion of the Being of God, you would imprint on
your

your Soul a sense of his Sovereignty, Justice, Goodness, Power, Omniscience, and other his Divine Perfections; that hereby you may be possessed with a serious Awe of his Majesty, an intense Love to him, a firm Dependence on him, a diligent care duly and rightly to Adore and Worship him, and in all things to obey his Sacred will and pleasure. Dr. *Scot's Christian life*, may be exceeding useful to all the aforesaid ends. (2.) Acquaint your self with the grounds of the Reformation of the Church of *England*, both in our casting off the *Pope's Supremacy*, which was a gross Usurpation; and the rejecting of Popish Doctrines and corruptions, which are Innovations, and have no foundation in Scripture or Antiquity. Observe likewise on what grounds the Government and Doctrine of the Church of *England* stands; that you may become a Patron to it against all its Adversaries, and persist firm to its interest, whatever opposition it may meet with either from *Romanists* or *Separatists*. But, Sir, that your zeal in such cases may manifestly appear both to God and Man to be truly Religious, let your whole Conversation be framed according to the rules of Christianity: And then it may be safely concluded, that your zeal for Religion is not because 'tis conjoined with your secular interest, but for the sake of Religion it self, as that wherein God's honour, and your Soul's welfare are concerned. As God is not mocked, so neither will men be so far deceived as to think Such *religious* (whatever zeal they may in some cases exert) who live in Whoredom, Drunkenness, Oppression, and the like sins, which are inconsistent with Religion; or live in the neglect,

neglect, or at best an indifferency in the performance of religious duties.

Bear a true respect for them *who labour in the Word and Doctrine*, for their Master's sake, as being God's Embassadors ; and for your own sake, as those that watch for the good of your Soul. Whoever acts otherwise, shews that he hath contemptuous thoughts of God, when he despises his Ministers ; and base undervaluing thoughts of his own Soul, when he values not them whose work it is to seek its eternal welfare. Sir, let the contempt you see Others cast on us, make You the more zealous in vindicating and asserting our Honour, and set others an example, that thence they may learn *to esteem us in love for our works sake*, and our Master's sake. And I beseech you, Sir, maintain a worthy man for your Chaplain ; that the worship of God may be upheld in your Family, the best means of continuing God's blessing on it : As also that you may have always one at hand, whom from your own knowledge of his worth, you dare present to such Cures which are in your Donation ; and besides have at all times a learned person to converse with. Here I cannot but recommend to you one thing as an object of the chiefest Beneficence, as respecting God's honour, and of the greatest Charity, as tending to save Men's souls ; and that is to augment poor Vicarages, especially where your Estate lies. For when you encourage a faithful Pastor among your Tenants, your profit, honour and inward contentment will thereby be advanced, they thereby becoming better *Christians*, and hence better *Men* in every relation.

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In short, look on your self as God's Steward, and your Estate intrusted to you to imploy for God's honour, and in his service. Now tho' this is done by a careful provision for your Family, a bountiful, and yet sober House-keeping, and maintaining Hospitality; yet it is chiefly done by acts of Charity, supplying the indigent, succouring the distressed, &c. Among which, I cannot reckon that of relieving wandering Beggars; but esteem a care to prevent such, by setting the poor on work in Tillage, Manufactures, and the like, among the best acts of Charity: And, next to that, a care to maintain such who through Old Age, Falls, or other Providences are disabled from working; a relieving such, who by some Calamity have been reduced to misery; a supplying some diligent young persons in managing of a Calling, by lending them Money without Interest; sending poor Children to School, and that chiefly that they may learn the principles of the Christian Religion, which their Parents cannot, or will not teach them. Among other things, be kind to your Tenants; I mean not the idle and prodigal, but such as are sober, honest, and industrious, especially if herewith they are pious. Encourage them, by assisting them in designs that are likely to advantage them, relieving them on some accidental loss, forgiving them part of their Rent in bad years: Such Beneficence will redound to your own gain, even in this world.

That you may continue in a Capacity for such acts of Charity, as well as on other reasons, I intreat you, Sir, to avoid these following things; by which some have ruined themselves and their Families,

lies, as well as have been disabled from performing acts of munificence.

1. Avoid profuse Expences, a madness which some of our Gentry have fallen into, especially in *London*, from Gaming, Drinking, Whoring, and the like dissolute courses; by which their dearest Relations have become miserable, and themselves reduced to such Exigencies, as to fly beyond Sea, sculk in corners, or die in Prisons.

2. Avoid Negligence in the Management of your own Estate. Leave not this wholly to Servants, because this frequently proves detrimental to Gentlemen's Profit, their Credit, or both: It being rare to find an Estate imployed advantageously and honourably, where the Master doth not order, inspect, and superintend. *Philip de Comines* (l. 1. c. 10.) complains of young Noblemen being brought up in wantonness and dissoluteness. *They have Governors that dispose of all their affairs, but themselves do nothing. Some there are of small Incomes that glory in saying, Speak to my Servants; thinking thereby to imitate great Princes. But I have often seen their Servants so make their profit of them, that their folly hath thereby appeared to the whole World. And if any of them happen at the length to look about him, and attend to his own business, it is so late that it serveth almost to no purpose.* Make it therefore your business to understand your Estate, to observe your incomes and expences, and think it not below you to prevent being cheated, and then laughed at for your folly. It will be Prudence, weekly to set apart a few hours to take account of the expences of your Family, and to observe what is disbursed to Workmen and Labourers in your service; and to
Audit

Audit your whole Estate once in a year at least, if not every half year. To fit you for which, as also because it is of itself a noble study, learn Arithmetic and Merchants Accounts betimes. By thus acting you will not be tempted to oppress others to supply your own Extravagancies, and to grind your Tenants to pay your debts, which you have contracted by such courses, or by your Servants abusing you: But on the contrary, you will have ability to help your nearest Relations, to make provision for your Posterity, to be bountiful to your faithful Servants, and to do other acts of Beneficence and Charity, as due objects thereof are presented to you.

Yet I beseech you, Sir, take heed of an excessive love of, and too greedy desires after Wealth. If you prize it on any further reasons, than as it affords you provision of what is convenient in a state wherein you are in a search of future Happiness, and as it affords you arguments to adore the bountiful Giver of them, and opportunities of promoting his glory in acts of Charity and Munificence; you are taken in a miserable snare, out of which you will not easily extricate your self. Every loss and disappointment (which will frequently happen in things of so uncertain a Nature) will wound and disturb your mind. This will put you upon indirect courses to obtain, or however to prevent the loss of what you too much love. Nay, it will hinder you from using Riches to those ends, for which they are chiefly desirable; I mean, the employing them for your own comfort and convenience, and the supply of others whose wants call for your Liberality. Take heed likewise of preferring your own private benefit before the publick interest:

'Tis a folly to think, that You shall escape in a general calamity ; that your Cabbin shall be secure, when the Ship is wrecked. Besides, the minding of a private interest when it thwarts that of the Community, argues a base, mean Spirit, unworthy of a Gentleman. *Non nobis solum nati sumus ; ortusque nostri partem Patria vendicat, partem Parentes, partem Amici.* Cicer. de Offic.

In order to your doing good to your self and others, imploy yourself betimes in business ; that you may not be averse from it, nor unfit for the managing such affairs, which one in your circumstances must expect to meet with, and by which you shall continually improve in Wisdom and Dexterity ; especially by treating, advising, and discoursing with wise and worthy Men. Some Gentlemen have on this reason procured their Sons to be betimes in the *Commission for the Peace*, and to be elected to serve in *Parliament* ; as these afford great opportunities to inure them to business, and to improve them. Give me leave here to transcribe a passage out of Dr. Scot's *Christian life*, c. 4. p. 280. *How plentiful soever our outward condition may be, it will by no means warrant us either to live idly, or to make our Recreations our continual Employments ; but the more leisure we have from secular business, the greater portions of our time we ought to consecrate to Religion. But then our natures being so depraved as that they cannot dwell long on the severe Exercises of our Religion, and yet so active as that if in the Intervals of our Religion they be not innocently imployed, they will run into mischief ; 'tis in our own defence necessary, how prosperous soever our condition may be, that we should find out some honest business or other to keep*

keep our Activity regularly exercised. And this will be no hard matter for us to do, considering how many generous, liberal, and ingenuous Employments there are fit for Persons of the highest Rank and Condition. They may dedicate such Portions of their time to the useful studies of Philosophy or History, or of the Laws and Customs of their own Country; and such to the Inspection of their own Estates, or to over-look and govern their Families; and such to examine the complaints of their Tenants, or the necessities of their Neighbours, or to reconcile Differences, or to conciliate Love and good Neighbourhood among those that are near or under them: In these and such like Employments they may innocently exercise their active minds, and thereby not only divert themselves from sinful courses, but also render themselves useful to the World. What follows will deserve your reading. Accustom your self therefore to Business betimes, lest you contract an averfeness to it in the time of Manhood and Action.

Further, Sir, I beseech you, that you would not be influenced by the Examples or Solicitations of them you converse with, to comply with their vicious practices. If Persons of great Birth are intemperate, let not this make you to esteem Drunkenness less unbecoming a Christian or a Gentleman, less reproachful, less unmanly, or less to be abhorred from its unseemly Concomitants, and frequently dreadful Consequents: Or if such be common Swearers, Deriders of whatever is Sacred, or otherwise Profane, let not their Irreligion or Impiety lessen your Reverence towards the Majesty of God, or his revealed Will; but let their Profaneness and Neglects excite in you a zeal to promote God's honour, and a care to uphold

hold Religion by your Exemplary diligence in God's service. If any entice you to sin, think it no more rudeness to avoid their Company, than to run from persons infected with the Plague, or from Thieves or Cut-throats.

Do not any thing that is base, unworthy, and sinful, in compliance with any Party to advance yourself; nor act any thing against the King and known Laws, or that tends to promote any Faction, to gratify a giddy multitude. Shew your self kind and loving to all good and peaceable Christians, tho' they may differ in Opinion from you: But (as *Solomon* speaks, *Prov.* 24. 21.) *Meddle not with them that are given to change.* Never encourage or countenance any that foment Factions either in Church or State.

Do not commit any sin either to prevent an independent Evil, or to acquire some desirable Advantage; in that God oftentimes in his wise Providence makes sinful actions thus designed to produce contrary Effects, so as to bring the Evil you feared and would have averted, and to disappoint the Good you hoped for and sought after. I shall not need to mind you of what befel *David*, or other Instances recorded in the Holy Scriptures, when other Histories supply us with examples. When *Fabius Maximus* (as *Plutarch* tells us in his Life) had taken *Tarentum* by the Treachery of a *Brutian*, he endeavoured to kill all the *Brutians* within the City, as well as that particular Person to whom he was obliged for this Acquisition; that he might not be rob'd of the glory of the Action, but that it might be thought the effect only of his Valour and Conduct. Now this Cruelty, Ingratitude, and Falshood being discovered (and such seldom

feldom lie hid) is the greatest stain to his Reputation of any thing that is recorded of him; and not only robs him of his honour in the recovery of *Tarentum*, but also gives just occasion to suspect that his other Actions were not guided by such generous principles as might otherwise have been imagined.

In order to improve in Virtue and Wisdom, each night seriously reflect upon what you have done, and what favours you have received from God the day past. Whatever you observe that hath been sinful, confess it to God with sorrow, beg pardon for it, and resolve against it: Whatever you find that hath been imprudent, for the future cautiously avoid it: What hath been well done, render thanks to God for his blessing, strengthening and directing you therein; as also for other favours vouchsafed to you.

I will add my Prayers to the fountain of all mercies, that he would be pleased betimes to season your mind with pious holy Principles, and bless your studies and others endeavours for your accomplishment in useful Learning and Virtue, that you may become an ornament to your Family, a blessing to your Country, an instrument for God's Glory, and that you may enjoy the Comfort of your well-spent life, both here and hereafter: This is the hearty and earnest request of,

Sir,

Your &c.

D I R E C T I O N S

T O

Young Students in the University.

1. **V**ALUE your time and each portion of it, as that which being past can never be recalled: and therefore take care to improve every part thereof to God's honour, the accomplishing your selves, and doing good to others; all which may be at the same time effected, in that the hours you spend in *recreating* your selves may be employed for your *accomplishment*. Be careful of your younger years, as those which tend to make you good, learned, and useful Men: And chiefly, take care of that time which you spend in the *University*: Not only that you may answer the ends of your Parents cost, and the Founder's bounty; but also as those places afford such opportunities of improving your selves; which, if you let slip, you are never likely to enjoy the same elsewhere in all respects to your advantage: I mean, what you have from the care and instruction of *Tutors*, the variety of *Exercises*, the excitement you have from the *Example* and encouragement of others, the benefit of *Converse* with such that study, and such that teach each part (almost) of good literature, and (if Graduates) the advantages of *Libraries*. When therefore you are at your study, intend your minds therein, and ply it with the greatest diligence. If you find your selves indisposed for such studies which require intenseness of mind, divert your self by reading

ing *History*, *Poetry*, or somewhat else that may delight, and yet withal profit you. Or, if of that standing that you may be admitted to publick *Libraries*, go thither; if it be for no other end but to acquaint your selves with Authors, that write of such Subjects, which the course of your Studies make it fit for you to know: Tho' withal you may happen on some Book, that may be of more advantage to you, than what you was reading in your own Study, and find that time most beneficially spent. Such times likewise may be spent in writing letters, dispatch of your own or friends business, copying over your own compositions, or in *Musical* diversions, if not troublesome to others. One occasion of loss of time is from *Visitants*, (who often rob persons of this, which is most precious;) to prevent which, enter into discourse with them about those parts of Learning, in which they have been most conversant; by which you gratify them, and benefit your selves: Or, if they be inferiors, talk of that about which they are studying; by which as you help them, so you clear your own notions and conceptions.

2. Have withal a special regard to your *Health*; without which your life will be uncomfortable, and your selves less useful. To this end be *Temperate*, and withal careful to use fit *Recreations*; such as tend to stir the Body. Spend some time after Dinner in walking abroad, (if Weather permit;) however *discourfing* with one or more, that carry on the same studies with your selves; by which you may clear each others Notions, and fix what you have read in your memories; and hereby make that time become exceedingly advantageous to you. If, in *Summer*, you

in the Fields observed *Plants*; in *Winter*, if you dissected sometimes an *Eye*, sometimes the *Heart*, sometimes the *Brain* of some large *Animal*, or some other part as may be most subservient to your own and others *Studies*, &c. there would be no loss of those hours, which your health, regard to your Head and Eyes, will not permit you to imploy in Reading or Writing. Going in Term-time to *Disputations* in the Schools will be a profitable employment of that Time.

As *Riding* sometimes abroad will conduce to your health; so, if it be in the *Company* of learned and observing persons, by noting any *Rarities* of Nature or Art, any Monuments of Antiquity, neat pieces of Architecture, or the like; this may improve you.

3. Be constant at the *Publick Prayers* in the Chapel; not only that by your early rising, the Morning may not be lost; but also that hereby you may procure God's Blessing on your studies and undertakings, and advantage your selves both as *Christians* and *Scholars*, by hearing the *Scriptures* then read, and the *Exercises* there performed. The *Scriptures* will profit you, both from the Divine matter and Authentick *History* therein contained, if you diligently observe it; and what you observed not before, reflect thereon at your return to your Chamber, and (if difficult) consult some Annotations or Commentaries about it. You will profit also in reference to the *Language*, if you carry the *Hebrew* and *Greek* along with you, minding these diligently while you hear them read in your own language, and search afterwards for the full import and signification of such words you were formerly unacquainted with. This last advantage such may have,
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who are learning *French, Italian*, or other Languages, if they take with them Bibles in those tongues.

4. Take heed of all *Errors* in your *first years* in the University, both in your *Exercises* and Scholastical performances, as also in your *carriage* and demeanour; in that such slips often wound your Reputation, and thence hinder your preferment, and tend exceedingly to discourage you in your future undertakings. As Sir *H. Wotton* speaks in his third *Aphorism*: *He seldom speeds well in his course, that stumbles at his first setting forth.* And a little after; *I have known some, who, attended with much expectation at their first appearing, have stained their Credit with some negligent performance, fall into irrecoverable dislike with others, and hardly escape despair of themselves.* In all your publick performances put forth your whole strength, use the *Assistance* and *Advice* of others; and in Declamations, or such Exercises where every word is penned, let some, who have better judgments than your selves, view them, and shew you what is amiss, that you may correct it.

5. To this and higher ends, get the *acquaintance* of some prudent and faithful Friend; whom you must request to observe your Demeanor, and to be free in cautioning, reproofing, and counselling you, as occasion serves. Prize such a one, and let his freedom with you increase your Esteem and Love towards him. Value him much if he be assistant to you in your studies, and improving in his discourse with you; in that you may learn more by *Converse* with such, than by formal Lectures: But value him chiefly, if his precepts and example tend to influence your Minds, and to make you better Men. The en-

joying the Society of such useful friends, is one of the great advantages of the Universities. As the Tutor should at first suit each of his Pupils, as well as he can, with a convenient companion; so should they afterwards (with their Tutors advice) choose for themselves. *Bishop Wilkins* (*Serm. 8th.*) having shewn the usefulness of *Associations* for particular ends, mentions Universities and Colleges in respect to obtaining Learning; then adds, *'Tis not easy to express what great advantage might be obtained, if Men would but study to make the right use of mutual converse. We may see daily, especially by late Experience, how Men of common and low breeding, being called out to such employments, wherein they have been necessitated to put forth themselves in a more than ordinary way of conversing together, and debating of business with one another; how strangely their parts are heightened, how judicious and nimble they grow at business, how ready at discourse: Whereas a Bookish Man, that spends the greatest part of his time in reading and study, doth not know more: Or if he should, yet is he less fit for those Actions and Businesses, to which his Knowledge should be applyed. And therefore the great and active Men of the World, have looked upon knowledge thus acquired as Pedantry, which rendered a man unfit for any great employment.* Having named the Prejudices, that have from hence been entertained against the Universities, and the unreasonableness of them; he adds: *Yet it cannot be denied, but that we our selves may give too much occasion to such Prejudices, by not improving all the helps we have to the best purposes. Of the usefulness of Discourse, and the unusefulness of Bookishness without it, see the ingenious Winter-Evenings*

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Conference, p. 50, 51, 52. I'll only add, that it will not only be convenient, now, in all your studies to join therewith Converse with others about the things you read; but also, afterwards, in whatever course of life you undertake. When we join *Speculation* and *Practice*, Experience and Converse with our reading, this is the way to render us truly accomplished.

6. Be constant at your Tutor's *Lectures*, as also those in the Hall. For tho' they may sometimes be too superficially performed, yet you may receive great Good by them. Among other advantages, this is not to be slighted; that you being examined there, will be emboldened thence to answer, when you are Candidates at *Elections* for College *Preferments*, as also for your *Degrees*. But the best way to make such *Lectures* beneficial, is to recollect what hath been read, immediately upon your return from them; either by your self, or rather with another, who hath together with your self heard them. The same course would render *Sermons* advantageous to a higher end and purpose.

7. Frequent *Declamations* both in the College and Schools; as it is an excellent Exercise, and the good performances of others will be a Spur to your selves. Often employ your selves therein, and take those remarkable passages you meet with in reading *History*, as Subjects to Declame upon; acquainting your selves with all the considerable Circumstances of the story, which will afford you fit arguments for your *Discourses*. In this exercise we should make it our business to alter men's Judgments, to make them favour the cause we defend with solid, or at least plausible Reasoning, and to work upon their Affections. Con-

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sequently those that make it their business to tickle Men's (or rather Boys) Fancies, (tho' a small intermixture of somewhat of this kind may have its use) propound wrong ends to themselves in this Exercise. For in truth, a right performance hereof is of special use to Men in the future course of their lives, as it fits them to speak as *Advocates, Preachers, &c.* And hence it is good, not meerly to *Pen* Exercises of this kind; but also sometimes, after a due consideration of what is fit to be spoken on a subject, to express your selves *ex tempore*. Was this done to some special Friend at first, to whom you might speak with confidence, and afterwards to more; you might hence be able to speak aptly on any Subject *pro re natâ*: And hence be fitted for business of several kinds in the course of your life. I cannot but mention the observation of Bishop *Wilkins*, a Person of great Prudence and Sagacity, (Serm. 8th.) *That ability of a ready, voluble, popular Rhetoric, is that wherein studious and retired men are commonly defective, and yet it is necessary in all kind of Employment.* He therefore would have it promoted in the Universities; and certainly 'tis best done by such Methods.

8. Take heed of being *Discouraged*, because you find your natural abilities less quick, than those of others you converse with, and to whose performances you are witnesses: In that many times such as are of slower Wits and Apprehensions, at length prove learned and most useful Men. For These, depending not on the Endowments of nature, which others too often relie on, become more assiduous in study, and thence the more accomplished. * Besides, such as are

* *Tarditatem ingenii lectionis diligentia compensant.* Hieronym.
Epist. na-

naturally slower-parted, catching not things so readily as others, take pains to clear their notions to themselves; and hereby are oftentimes best fitted clearly and plainly to deliver themselves to the Capacity of the generality of mankind, and so become most eminently useful Men.

9. When there is no Man can hope to be acquainted with all kinds of excellent and useful Learning, in that no Man ought to presume of years or abilities for it; it concerns you, when you have spent four or five years in the University, to Resolve, if not on a *Calling*, (which will be then convenient;) yet upon some *particular design* of knowledge, that should chiefly be intended by you; and towards the perfecting of which, other Learning should be made subservient; and consequently such chiefly should be prosecuted by you, which may most immediately assist you in your main design. In your choice pitch on such Learning, which may be serviceable to your selves, and useful to the World.

10. Take heed of the two extreams of over much *Credulity* on one hand, so as to be easily turned by every one you consult or read; and, on the other hand, stubborn *Dogmatizing*, and stiff adhering to your own Sentiments, whatever Reason may be propounded to the contrary: Both of these having their manifest Inconvenience and Vanity attending them. Learners indeed must at the first believe their Teachers; and it is almost necessary at the first entrance upon any part of Learning, to take things on trust: However, it becomes us afterwards to search into the Reasons of things, and to suspend our full assent till our understandings are satisfied of the grounds why we
assent

assent to them. Neither is it always enough, that there seems a good Foundation of Science; in that somewhat that is weak and rotten may be built thereon: For we may observe, that when some Wise and Learned Men have by due search found out somewhat worthy of Observation, and such as might be improved to good purposes; others have built idle *superstructures* upon it. As when it was truly observed, that the *Heavenly Bodies* have influence on the *Earth*; not only the *Sun* in its many excellent effects, but also the *Moon* in the flux and reflux of the *Sea*; others have hence affixed manifold other effects to these and other *Heavenly Bodies*, and supposed that all the various Circumstances and Changes of Men's Lives, and the Alterations in States and Kingdoms, and other things might hence be foretold: And therefore have not only fancied several virtues of the *Planets*, but also a precarious supposition of the 12 *Houses*; neither of which have any Foundation in Nature, and yet are the Foundation of *Judiciary Astrology*. Other vanities of the like nature might be instanced in; as also how some Men have been too forward in deducing; however, too dogmatical in imposing on others, *Conclusions* drawn from certain Experiments. These indeed, if probable, are usefully proposed, that others may examine what truth there is in them, but ought not to be delivered as undoubted *Axioms*.

II. Whatever thing you meet with in your Reading, or receive in your Converse with others, and yet seems very *considerable*, and possibly of good use, if true; presently *set it down*; but chiefly *impart* it, and *discourse* of it with others who are most likely to inform

form you in that thing, that from them you may *know*, or with them *examine* the truth and reality, or at least the probability thereof; so that you may not *reject* it, because it is strange to you, nor yet *believe* it with a too easy Credulity*.

12. When you discourse with another in any part of Learning, and on trial find him not only ignorant therein, but withal conceited and passionate, immediately break off your Discourse; in that you are not likely to instruct him, nor he to advantage you: Especially when you will lose both your *Time*, and the *Quiet* and *Tranquility* of your Spirit, by arguing with such a one. For it is a folly to be earnest in maintaining a known Truth, when we find, we are not able to convince him with whom we dispute, as being invincibly prejudiced, and withal, furious and passionate; Especially if the Victory will be of no advantage either to them that hear us, or to him with whom we argue; but on the contrary, tends to embitter his Spirit, and alienate his Affections. Neither will such arguing profit your selves, as it might in other Cases, by exercising your own Reasons, and clearing your Notions in enquiry after Truth; in that the fire of Passion yields much smoke, but no Light.

13. Take care (as much as may be) that all your Knowledge and Reading may serve for Use, to make you wise and good Men, and serviceable in the World. It is too mean an End of acquiring Knowledge merely to satisfy our selves, and to gratify our own Curiosity, in which likewise we frequently fail: But it is a meaner project with our Collections out of learned Men's Writings to make a vain Ostentation of our

* See Willis's Preface to his Book *de Fermentat. et Febrib.*

reading to please some, amuse others, and to profit few or none. But when we read Books, whereby we improve in Wisdom, or (as one expresses it) feed our Minds, inform our Judgments, instruct and direct our Consciences, rectify our Wills; whereby we become more Honest, Wise, and Resolute; this is an excellent end of Learning. But much more, if together with this we endeavour to make that knowledge we have acquired, advantageous to the good of others; by making our selves fit for worthy Employments in Church or State, or employing our Learning for the advancing of some Publick Good; which may be done many ways, too many to be here recited. I'll add, thus to act will be the best means to free Learning from the imputation of *Pedantry*; when such become Better, Wiser, and more Useful Men in the World, than others are. Retiredness for many years in a College, is confessed to unfit Persons for business; unless there employed in that excellent work of careful Tuition and Instruction of young Scholars, frequent *Preaching* in or near the Universities, public Reading in some noble Science or Profession, or somewhat else that makes them profitable Members of the Society wherein they live, or prepares them to be useful in some other station in the world. Reading and Practice together is that, which renders any truly accomplished. Read such Books as may teach you true Wisdom, such as shew how to form the manners of Youth; as some late Treatises of Education. But especially the Lives of Excellent Men, that are well written, have a great tendency to make us Wise and Virtuous; teaching us, how to demean our selves by the *Examples* of Others.

Lastly,

Lastly, Seeing that *the fear of the Lord* is the highest *Wisdom*, and to depart from *Evil is Understanding*; — that *Religion* is the greatest *Prudence*, as that which interests us in God's favour; — is the means to enjoy so much *Happiness* as is attainable in this *Life*, and *Eternal Felicity* in another *World*; let this be chiefly minded, as the *One thing necessary*. For this purpose I doubt not but that your Tutor will endeavour to work in your hearts a *fear* of God, an *awe* of the Divine Majesty, a sense of his all-seeing Eye, of his Almighty Arm, and of his last Judgment; as also of his infinite *goodness*, his readiness now to assist and bless us in our worthy undertakings, and and hereafter eternally to reward us. He will inculcate such Truths, as may be excitements to a holy Christian Life, and preservatives from sin. He will confirm you in the belief of the great Principles of all Religion, the *Existence* and *Perfections* of God, and *immortality* of the *Soul*; and in that which is the great foundation of the Christian Religion, the *Divine Authority* of the *Holy Scriptures*. He will put into your hands, to this end, such excellent *Vindications* of these, as in this last Age have been published. Withal, he will put you upon the *Worship* of God, both in private and publick, and direct you in the manner of performing it: by recommending to your serious perusal such Books, as may be helps to you in the service of God. That you may demean yourselves aright in each part of the Publick Prayers, and bring Affections with you suitable to that Sacred Employment of adoring the King of Heaven; he will shew you also, the necessity and usefulness of *Private Prayer*, and secret Addresses at the Throne of Grace, to

acknowledge those personal mercies, both constant and extraordinary favours, that God hath vouchsafed to you; to confess your particular Offences, which you have committed against God; and to beg strength against particular Temptations, the confirming of Graces which are most weak, and the subduing such vicious Habits which you find most prevalent in your selves; as also, for obtaining Blessings which concern this present Life. He will advise you to a frequent *Reflection* on the *Mercies* you receive from God, as the matter of your daily Praises; and of your *daily Failings*, as matter of your Confession, and of requests to God for assistance against the like sins. He will shew you how this practice is a means to preserve your Integrity, to grow in Grace, and in a word, to become excellent Christians. He will put you upon frequent Communicating of the Body and Blood of Christ in the *Lord's Supper*, in obedience to Christ's Command, in compliance with the Example of the first and best Christians, and for the great advantage thence redounding to your selves.

Do not wonder at me for urging this matter, when the happiness of so many young Men, the honour of God, the retrieving of Piety, and the welfare of the Church of God in this Kingdom, so much depend upon the seasoning of the Minds of the chiefest of our Youth with Religious Principles. This is the best means to make the Church of *England* a flourishing Church, when hereby it shall have truly pious Persons for its *Pastors*, and its *Patrons*. Nothing sooner hastens the ruin of any Church's peace and welfare, than the Impiety and Dissoluteness of its *Clergy*; because such cannot seriously perswade to

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Holiness, which they are strangers to; and however, have no ground to hope for any good effects of their persuasions; when their lives oppose their Doctrine: When withal *Atheistical* Persons hence take occasion to traduce a Church, that its Revenues may become their prey; and *factious* Persons to represent personal Crimes as the Errors of the Constitution, to withdraw its Members from their Obedience and Subjection. And certainly then, nothing can better prevent this, than the early infusing of Religious Principles into the *chief* of the *Laity*, and especially the *Candidates* of the *Ministry*. Nothing withal can more tend to preserve this Kingdom in Peace and Tranquility, than to implant the fear of God in the Hearts of *young Gentlemen*; whereby they will be *subject to the higher powers*, faithful, loyal, and obedient *for Conscience sake*; and maintain such a Christian courage, as not to prostitute their Consciences to advance themselves to Estates or Grandeur, or through Covetousness, or Ambition, or other vile lusts to disturb or betray the Kingdom's Happiness and Tranquility.

F I N I S.



